(cf. Photos. 5, 25, 69). This may corroborate the conjecture of the evolutionist Von den Steinen (2, 192) that the waist cord formerly had the function of the penis sheath. Among present-day Tapirapé this cord may be regarded, along with the tembetá, as a prerogative of the males. It is rarely used to carry [105:88] things. Occasionally they will hang a comb from it, or in recent times a pair of scissors as well.

Dr. Charles Wagley told me that in 1939 he found straps for carrying children that were worn by the Tapirapé women over the shoulder and across the chest. In 1937, Dominican missionaries had gone up the Tapirapé River with large quantities of fabrics. The straps were made of those fabrics. It is interesting to note that in 1935 there were no such objects in existence. It is interesting because it would have been possible to carry the children in small hammocks. Furthermore, I had given away many pieces of cloth which could have been used as straps for carrying children. Such straps not only are used by the neighboring Kayapó (Krause, 2, 394) but are also a typical cultural trait of the Tupí Indians. [Ed., two sentences are omitted.] It is worth noting, however, that straps for carrying children are not used by the eastern neighbors of the Tapirapé, that is to say, the Karajá (Krause 2, 276 and Plates 12, 37, and 42).

In the case of the Tapirapé, it was apparently the numerous pieces of fabric brought by the Dominicans in 1937 that played a decisive role in the introduction of straps for carrying children. In 1935, all the fabrics and cloth articles coming from our factories had a merely decorative function among those Indians. The men alone used them, since most adornments are prerogatives of their sex and such impressive ornaments as those made of feathers and claws are worn only by them. Kamairahó, the most important chief, liked best of all to wear a red dress which his wife had received as a gift. Thus, the aim the giver had in mind, probably inspired by catechizing hopes, was missed entirely for the lady remained altogether naked while her husband was covered down to the knees and below. It is worth noting, however, that in the evening, when Kamairahó retired, he would undress and carefully fold the garment. Thus, at an hour when every protection against the mosquitoes and the cold would have seemed to me exceedingly

size of the houses also varies, of course, with the number of their occupants. The ground plan of the village (Fig. 8) shows this numerical distribution, listed in Chapter 5, as it stood at the time of my visit.

Since I did not witness the construction of houses (avuyra-ham, "to build a house"), the following description of the procedure is based on what my companion, Mr. Kegel, observed on a previous visit. In August, during the day, the men cut down tree trunks of varying thickness in the forest, as well as leaves of the so-called "wild banana" (Heliconia spec.) and of the palm called macaba by the frontiersmen of the Araguaia. These provide the beams, poles, and thatch for the houses. The Indians carry these materials to the site of the future village in the late afternoon, thus avoiding the daytime heat which would cause the "banana" leaves to curl in transit and the bearers to tire unduly.

The construction work begins around four or five in the afternoon. First, the framework of beams is erected. The vertical shafts are laid out in three parallel rows, both outer rows being of the same height and the middle one being higher. Thus, in house a (Fig. 10), the outer shafts are about 1.60 meters high while the inner ones are about 3.80 meters high, and this represents a general average for all the houses except the takana. In house a, the outer rows stand about 2.75 meters from the inner one, and the intervals between the shafts in each row (marked with circles in Fig. 9) are one meter, 3.40 meters, 3.90 meters, 3.25 meters, 3.50 meters, and 1.30 meters, respectively. Since these intervals are the same in all three lines, seven other rows of shafts result, which stand perpendicular to the others and divide the house into rectangular quadrilaterals. This division, which is socially important because it reflects the distribution of the occupants [110:194] into couples and nuclear families, is emphasized further by crossbeams that form the sides of the quadrilaterals and are tied with embira cord [Tr., bast fiber yielded by a tree] at a height of 1.60 meters when they do not rest on the forked tips of the outer vertical shafts (cf. Fig. 10 and Photos. 3 and 48). In addition, the inner vertical shafts are connected to one another with several poles (marked with circles in Fig. 10) at a height varying from 3.20 to 3.80 meters.

4: Wagley E-5 (1939-1940) 1943
SP22 Tapirape SP22

291
482
593
786
796
756

Fig. 9

Sempre que um pagé caía inconciente, os jovens que o acompanhavam lhe removiam ràpidamente o ornamento da cabeça e o levantavam nos ombros para carregá-lo através do circuito da aldeia. Nessa ocasião, a espôsa de Kamairaho estava preocupada com êle e veio apalpar-lhe a face.

Whenever a shaman fell unconscious, the young men accompanying him quickly removed the headdress and raised him upon their shoulders to carry him through the village circle. On this occasion, Kamairaho's wife was worried about him and came to feel of his face.

4: Wagley E-5 (1939-1940) 1943
SP22 Tapirape SP22

342
417
482
756
796
786

Fig. 10

O corpo da maioria dos pagés ficava rigido, quando, em estado de inconciência, eram carregados pelo circuito da aldeia, de volta à casa em que se iniciara a cerimônia. Nesta fotografia, três rapazes carregam fàcilmente o corpo rigido de Panteri, um dos poderosos pagés, após, ter sido abatido pelos seres do Trovão.

The bodies of most shamans were rigid in their unconscious state as they were being carried through the village circle back to the first house. In this picture, three young men easily carry the rigid body of Panteri, one of the powerful shamans, after he had been stricken by the beings of Thunder.

4: Wagley E-5 (1939-1940) 1943
SP22 Tapirape SP22

482
756
796
786

Fig. 11

Os mesmos rapazes carregando Panteri.

The same young men carrying Panteri.

476 thundering noise, dragging along in its fall its weaker companions.

Every once in a while, a voice was heard behind the trees. One [222] could not see who it was, but the call sounded very close. Immediately, the boys rushed to the spot where the voice came from. Soon they returned with their arms full of bananas. They ran jubilantly toward us and distributed them.

These bananas reached a length of 30 centimeters and a middle [197] circumference of 15 to 20 centimeters. The men brought them in [482] hampers close to the working area, but never came out of the woods into the garden with their load.

The skin of the bananas was black, and their flesh was already 252 brownish and too soft. This is the condition in which the Tapirapé 262 like them best. The fruits are gathered when green and buried at the [322] spot where they grew. The Karajá do the same thing. In the sun- [171] heated ground, the bananas reach the desired state of rottenness more quickly than if they were kept at home. Then, too, they are warm when taken out of the ground, and this endears them further to the Indians.

They are not peeled in order to be eaten. The tough skin is 264 opened a little at one of the tips, the tip is placed between the lips, and the skin slowly emptied by squeezing it with the fingers so that the pulp gradually enters the mouth. Kamairahó ate one banana after another. As for myself, I found them nauseating.

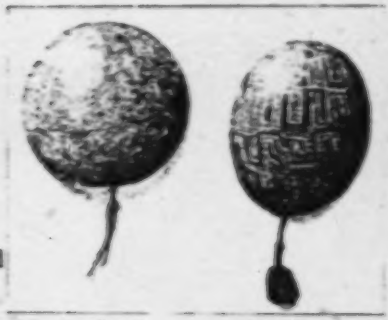
264 [108] The sun was already quite low when we left. We forged 476 ahead at a rapid pace, one behind the other on the narrow trail. We 462 were not far from the village when the path opened onto a small, 574 cleared, triangular space. The women sat in the corners of this space and watched us in silence. The women and girls had split into three groups which tallied with the work groups of their husbands and fathers. They had placed pots of food in the area in the same arrangement. [262] There were banana kãũʃ, peanut kãũi, cottonseed kãũʃ, toasted karã, and many other good things. Each group ate only from the pots placed for it at a specific spot. There were smaller quantities for the Tãnãvé, because they were fewer. I was invited from all sides, and since I [123] was very hungry I did not spare the other two groups. Only when I was beginning to be satiated did I put down, with a great show of surprise, the pot of banana soup of the Anantxá from which I had just partaken, and declared that I was a Tãnãvé. This fact, however, did not seem to be of great importance to my hosts.

5: Krause--338 E-5 (1908) 1911 SP9 Caraja
Tapirape SP30

303
415
531
171
285
482

1. Comb.

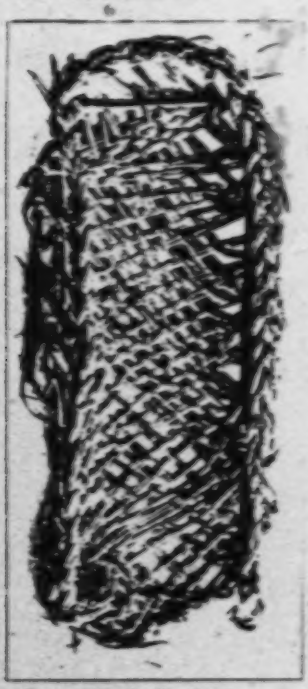
2. Whole-gourd vessel.



3 4

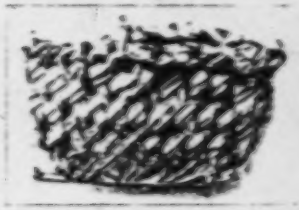
Half-gourd vessels.

6



5. Back-basket.

7



8

6-8. Rectangular transport bags.

9. Elastic transport bag.

/409 cont./

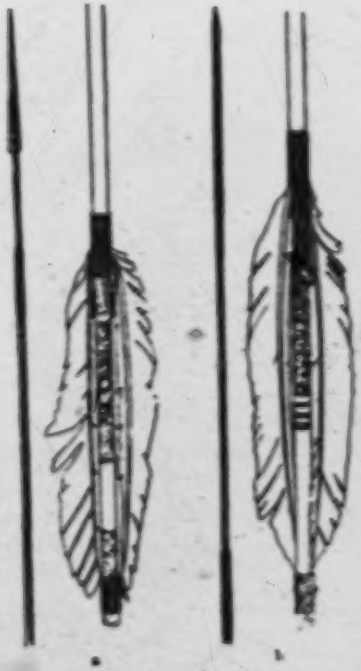
252 were lashed together with bast. They were obviously cut to size
812 with stone axes, whereas thinner branches showed sharp knife cuts. Thus, iron knives have made their appearance here as a result of the carrying trade, even before a white man has seen the people themselves.

251 The roasted booty is apparently taken along by the Indians
482

252 ←

411 →

Ill. 269 a-c. Grills from the large roasting place of the Tapirapé.



Ill. 270 a, b. Arrows.

251 on their further expeditions to other water places. For this purpose
482 they use transport back-baskets as well as smaller carrying bags, of which I brought along a selection from the specimens lying about at the roasting places.

/409 cont./

482 185 [191] The back baskets are similar in construction to those of the Karajá, but considerably smaller. One back-basket is plaited out of two palm fronds, like those of the Karajá; /410/ the ribs form the two longitudinal poles, the interwoven inner part of the fronds the bottom, the outer part the open-work edge. Their dimensions are 87 centimeters in length, 26 centimeters in width, 14 centimeters in height. Carrying bands are absent. The other back basket (Pl. 69, Ill. 5), by contrast, is made of only one frond in that the rib is broken twice and in this way forms the two longitudinal poles and the bottom cross-pole. To strengthen the longitudinal poles, two separate poles are tied on. The bottom plaiting and the lateral rods are /Ills. 269 and 270 appear here/ made considerably more neatly than in the previous one. It is only 68 centimeters long, 25 centimeters wide, and 15 centimeters high.

The bags are all made out of one palm frond in such a way that the rib forms the lower cross-edge, above which the bag, plaited out of pinnae, is built up (Pl. 69, Ills. 6-8). It is rectangular in shape throughout and is made with a simple one-up-one-down plaiting. Where carrying bands are present, they are fastened to the long side or the transverse side. /411/ Only one bag (Pl. 69, Ill. 9) is different in shape; its upper edge is drawn together tightly, so that only a small round opening remains, below which the bag bulges out in all directions. The measurements of the bag are: 10-16 centimeters high, 15-37 centimeters long.

301 411 Concerning other finds, there are still to be mentioned: a tassel of red cotton yarn that corresponds exactly to a cut-off, youth's neck-tassel from the Karajá. And then two arrows. One of these (Ill. 270a) has a flat wooden point 43 centimeters long with barbs cut out on two sides and double-edged sharpness. The taquara shaft is 110 centimeters long and bears in back the two-part feathering, the twist of which makes a quarter turn and which is fastened only at the upper and lower end by winding. The upper winding consists of black cotton; into it little red feathers are tied toward the inside. The space between the feathers is

12: Wagley & Galvão E-5 (1939-1940)1948
SP22 Tapirape SP22

592 from many villages in the one village, many combinations of relatives now form residential groups.

DRESS AND ORNAMENTS

291 Both sexes are nude. Men tie the prepuce over the glans penis with a palm fiber. Both men and women pull out pubic, axillary, and all facial 302 hair. Even eyebrows are considered ugly. Men wear cotton string liga-tures around their legs, just below the knee. Men, and sometimes women, 301 wear large cotton wrist bands crocheted directly on to their arms. Young boys and girls sometimes wear similar ornaments on their ankles; these ornaments are painted with a thick coat of red urucú dye and have round cuffs, often 2 to 3 inches (5 to 7.5 cm.) wide. Necklaces of beads given by Neo-Brazilians are highly valued and used almost to excess. Men [302] paint their feet and the calves of their legs red with urucú; both men and women trace a multitude of patterns on their body with black genipa dye.

304 Men have their lower lip pierced and wear a small wooden lip plug. Two years or so after women have begun sexual life, patterns in the form of a three-quarter moon are made on their faces by scarification with a paca [386] (*Cuniculus paca*) tooth knife. Charcoal and plant juices are rubbed into the wounds to leave dark blue designs.

TRANSPORTATION

[501] The *Tapirapé* do not have canoes. All cargoes are carried by the men 462 in a carrying knapsack made from buriti-palm fibers strapped to their backs.

MANUFACTURES

286 **Weaving.**—Hammocks are made by women from native cotton spun on 462 wooden spindles. The technique used is the simple twine weaving used by the *Tupinamba* and other *Tupí* groups.

323 **Ceramics.**—At present, the art of ceramics is declining. Pottery is 462 usually for cooking, and is made by women. Sometimes it bears incised 531 geometrical decorations.

531 **Gourds.**—Gourds are decorated with geometric incisions.

Basketry.—The most highly developed basketry techniques among the 285 *Tapirapé* are woven and twilled. Two types of baskets are flexible and nonflexible ones; both are of buriti fiber. They generally have a quad-rangular base and a narrow, round top, and are used mostly to store manioc or maize flour. Flat, round baskets are used as cotton containers [531] for flour sifters. They are usually ornamented with motifs originating in the weave itself; frequently the finished basket is smeared with black genipa and odd strands are scraped off, giving a negative decorative effect.